1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Halchidhoma

Little could be learned regarding trade relations. The Maricopa traded cotton blankets with the Papago for horses; from them they also procured a red pigment for coloring pottery. They obtained coiled tray baskets, used for winnowing and parching seeds, from the Pima, and tobacco seed, at least, from the Halchidhoma on the Colorado. The last also provided the red paint used for facial decoration, which they in turn had obtained from the Walapai.

A little information can be gleaned from Spanish sources. Font wrote (1775) that the Opa of Opasoitac (Gila Bend) had some blankets of "black wool, with white stripes, which they obtain from El Moqui [Hopi]." Among the Yuma he saw some of the same, "which the Jalchedunes and other friends obtain from the Moquinos" and again "which they have been able to acquire through the Cocomaricopas and Jalchedunes." The Halchidhoma as source of this supply was again noted: "In virtue of this peace some Jalchedunes came down to the junction of the rivers, bringing their Moqui blankets and other things."[66] That the Halchidhoma should have these is intelligible enough, since there was a well defined trade from the Hopi pueblos to at least the Walapai and Mohave.[67] But surely the Maricopa had no direct contact with any of the Pueblos, hence we must assume that they also obtained them from their Halchidhoma visitors from the Colorado.

Maricopa contact with the Halchidhoma was by way of the direct route cross-country from the lower Gila to the Ehrenberg–Parker district on the Colorado. Garcés wrote (1774) at Tugsapi, an Opa-Cocomaricopa settlement near Gillispie Dam above Gila Bend: "Here they said that the best road to the Jalchedunes led out from there, and that they went in three or four days according to their pace." He had himself just previously accompanied some Halchidhoma from Agua Caliente by a more southerly route northwestward to their home in the vicinity of Ehrenberg.[68] My information is in agreement. But they did not ordinarily take the route northwest from the Gillispie Dam–Hassayampa Creek region, because Yavapai lived on the lower course of that stream. It was preferable to leave the Gila at the Mohawk Mountains or even as far downstream as Dome, since the coun-

[66] Bolton, *Anza's California Expeditions*, IV, 52, 73, 103, 109.

[67] Spier, *Havasupai Ethnography*, p. 244.

[68] Bolton, *op. cit.*, II, 376–88.

1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15

175 try they would then traverse was uninhabited, probably for lack
● 487 of water.

[648] Visits of the Maricopa to the Cocopa were by way of the Gila to the Mohawk Mountains (the limit of friendly Kaveltcadom territory), thence directly across the desert southwestward to avoid the Yuma. It took six or seven days afoot from Sacate to Yuma and two days longer to the Cocopa. This means thirty or more miles a day.

From the Mohawk Mountains the course was southward across a big mountain containing a spring, called kuhwĭ'tc, thence southwestward across a sandy desert. In this desert was a second spring, called xamĭlkwĭ'au', "lofty water" (Tinajas Altas?),[69] distant from the first by a day, a night, and the morning of the second day. From there they went westward to another spring, xacâpa'-kwĭn, ako'ʀâc, "little wells"; thence west to the Cocopa, who lay two days journey downstream from the Yuma.

[648] A visit to the Indians of Sonora, among whom the Halchidhoma were living in 1833, was by way of the desert east of Sacaton. It was always a year before travelers returned to the Gila, although the place was said to lie only three days foot journey southeast of Tucson.

175 The Maricopa seem to have been markedly conservative in
582 the matter of marriage with other tribes. For one thing, they objected strenuously to having their girls marry into sibless tribes. After 1839 and the appearance of the mixed community, the Maricopa, Halchidhoma, Kohuana, and Halyikwamai married almost wholly among themselves and with the Kaveltcadom. It seems reasonably clear that marriages with the Pima were wholly or almost wholly confined to the last century: the immediate

[69] Tinajas Altas is almost certain to have been the objective since it was the principal camping place in the region. From Kino's day (*ca.* 1700) on, it was the pivotal point on the route from Caborca in Sonora to the Yuma. Kino was, of course, following an aboriginal line of march. From Tinajas Altas the Maricopa must have used the only practicable route to the Cocopa, that followed by Lumholtz (*New Trails in Mexico*, p. 245, map), westward to Laguna Prieta in the desert, thence southwesterly to the vicinity of Colonia Lerdo. Gifford learned from the Cocopa that their route to the Maricopa brought them first to near the Fortuna mine in the Gila Mountains, that is, somewhat north of the Maricopa route, thence to the Mohawk Mountains and Gila Bend (Cocopa Ms). It is more probable that Tinajas Altas was meant than Fortuna, since Lumholtz records no Papago camp at the latter place.